

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

HE HATH SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BOUND.

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American Missionary.

VOL. XV.

MAY, 1871.

NO. 5.

AMERICAN MISSIONARY ASSOCIATION.

MISSIONARIES AND TEACHERS

OF THE

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FOR 1870-71.

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SUMMARY.

Commissioned at the Central Office,	-	-	-	-	206
Laboring under the direction of the Western Department of A. M. A.	-	-	-	-	94
" " " F. W. B. Home Miss. Society,	-	-	-	-	9
Males 97, Females 212. Total	-	-	-	-	309
Resigned 10. Deceased 1.	-	-	-	-	11
Leaving now in the service,	-	-	-	-	298

Whole number in District of Columbia 1.	Virginia 19.	-	-
" " North Carolina 22.	South Carolina 15.	-	-
" " Georgia 52.	Alabama 41.	-	-
" " Tennessee 20.	Kentucky 27.	-	-
" " Kansas 1.	Illinois 9.	Louisiana 16.	-
" " Missouri 2.	Arkansas 7.	Mississippi 40.	-
" " Texas 19.	Florida 9.	California 9.	-

Whole number of pupils enrolled for the present school year up to February 28th,	-	-	-	-	15294
Number in actual attendance during the month of February	-	-	-	-	11195
Graded as follows:—					
Theological	-	-	-	-	14
Law	-	-	-	-	3
Collegiate	-	-	-	-	17
Normal	-	-	-	-	643
Grammar	-	-	-	-	1790
Intermediate	-	-	-	-	2751
Primary	-	-	-	-	5104
Night	-	-	-	-	873
Average attendance	-	-	-	-	8420
Number of pupils in Sabbath School	-	-	-	-	8031

VIRGINIA.**A Call for Teachers.**

HAMPTON, April 10.

I think it will interest your readers to see the following letter from the Superintendent of Public Instruction of Virginia:

COMMONWEALTH OF VIRGINIA, }
Office of Sup't of Public Instruction, }
RICHMOND, March 30, 1871, }

GEN. S. C. ARMSTRONG:

My dear Sir—From almost every quarter in our state comes up a cry for teachers for colored schools. To-day thousands, probably, of colored children are without schools because of this unsupplied want. The money is ready, the schoolhouses are ready, or can be obtained, but the teachers cannot be found. Your best pupils must all be put to work in the summer; but you ought to have five times as many pupils as you have.

I approve the plan of your institution highly. Surely if the moneyed friends of education knew the good you are doing, and might do, they would give your institution a large endowment.

Very truly yours,

(Signed) W. H. RUFFNER,
Sup't Pub. Instruct'n.

This is significant. It seems that in this old commonwealth there is open to colored youth an unobstructed way to large usefulness and fair wages. Teachers are paid from \$20 to \$40 per month. Several offers of the latter rate have been made to the undergraduates. Applications are pouring in upon us from the various counties, Princess Anne, Ofange, Mathews, Nansemond, Campbell; the towns Salem, Charlotte and others, have, through their local superintendents, urgently appealed for teachers, and offered good salaries. Prejudice seems to have disappeared from this line of effort, and our work is acceptable to all classes. There has been no compromise. Our position has been fairly won.

One reason of this good feeling is that the plan of our institution commends itself to the good sense of all; the ex-rebel, especially if he was a soldier and

an educated man, is often fair-minded. The real question, the vital point is not whether they have ceased to love the lost cause; to do so would be morally impossible. It is whether they will face the new order of things manfully, and go to work to build up the South out of the materials at hand.

The Southern head is nearer right than the Southern heart; the one is building, the other is bleeding. The convictions of the leading class need to be more deeply established before their moral courage will be braced up to social friendliness with Northern settlers. When they are duly impressed with the fact that ostracism and the bad chances of a Republican against a Conservative before a Southern jury keep down the average price of their lands by \$5 an acre, they will soon change the course of public sentiment, and make all feel comfortable, secure and satisfied.

The whole trouble is with public sentiment; get that right, and the car of progress will run smoothly and swiftly.

The best sign of the times is the wonderful progress of the free school idea in this state. There are now 2,000 public schools, and more are springing up. The best conservative legislators are heartily in sympathy with this, and the Board of Education is energetic and liberal. They are building from the bottom, and things are crude and need vast improvement, but the movement is healthy and strong. So far as I can see there is every disposition to be fair towards freedmen's schools. True they are separate, but the practical result will be a far greater number of educated colored children; and a large body of colored teachers, instead of none at all, as would be the case under the mixed system. The blacks will have an esprit de corps, an enthusiasm, without bad blood, that will aid wonderfully. All will be well if we can only supply good teachers.

Our institutions alone, ought in ten years to have in the field over four hundred teachers with an aggregate *annual* income of one hundred and twenty thousand (\$120,000) dollars. Is it not worth while pushing this work, and all work like it, in these Southern States? Certainly no other mission work in the world promises so large a return for the outlay; no one is more vital to our future interests.

Probably affairs in Virginia are more hopeful than in any other Southern State. She will take the lead in the new as she did in the old, although the most terrible sufferer by the war. A high commercial destiny awaits her. Hampton Roads will be a focus of trade and this spot, the point of departure of American slavery—has become the point of departure of intellectual freedom and power.

Sincerely yours,
S. C. ARMSTRONG.

ALABAMA.

The Feb. number of the "Missionary" contained a letter from Sec. Cravath, giving some account of the young Church in Marion, then enjoying a precious revival. The letter below tells us of the ingathering of some of the fruits of that good work.

SELMA, March 6, 1871.

Having spent the last Sabbath with our friends at Marion, it will be gratifying and encouraging to you to hear of the very prosperous condition of the little Church there under the able ministry of Rev. G. W. Andrews; as also of the school, which the American Missionary Association has supplied with such excellent teachers.

INGATHERING INTO THE CHURCH.

The Church, you will remember was organized on the 1st of January 1870, with 16 members. I was the only minister present at its organization, and I preached for it semi-monthly for the first four or five months. The Church, however, was one of the fruits of the faithful labors of Bro. Steward and his

assistant teachers. Last fall the advent of Bro. Andrews and his excellent wife gave a new impulse to the work, so well begun by the teachers. Mr Andrews, as you doubtless knew when you sent him, is "an able minister of the New Testament," a most faithful and effective worker, and as the fruits of his ministry, thirty new members were received into the church yesterday, all but one upon profession of their faith in Christ. An equal number, the fruits of the same revival, have connected themselves with other churches.

The persons thus added to the Congregational Church are a very promising class of young persons, most of them either have been, or are, members of the school, and some of them young men who have the ministry in view.

THE SCHOOLS AND PEOPLE.

The Sabbath School numbered yesterday upwards of 160 pupils. The daily attendance at the day school, is some 270 pupils. The field at Marion is a very promising one. The colored people of that city and vicinity possess more than usual intelligence and character, and it is hoped that at no distant day the white people there will see that the labors of your missionaries conduce to the peace and welfare of the whole community. At present some of them feel very bitter towards these missionaries. I feel, however, quite confident that a better era is dawning, and I know that a class is increasing in the South, who are getting rid of the ideas that once were so dominant and which still produce so much evil fruit.

Fraternally yours,

J. SILSBY.

MISSISSIPPI.

A Dark Picture—A Touching Plea.

Our ever welcome correspondent, Bro. Beals, furnishes the two following letters. The first gives a sad yet true picture of the sin and shame of Southern social life, and suggests the only true remedy, an enlight-

ened piety. The other letter calls for a cheap but much needed help for the industrial and educational progress of the devoted pupils of the Tougaloo school.

TOUGALOO, Feb. 18, 1871.

I have written to you before, of the destitution of Mississippi. I am constrained again, to lay before you such facts, as make the eye moisten and the heart bleed.

Mississippi has about half a million Freedmen. Not a fourth of either race regard the Sabbath, except, to mark it as a day of pleasure and sin. There are portions of the state so destitute of moral and religious influence, that one may travel through settled portions, twenty, thirty and even sixty miles, without passing a house of worship, or a place of public prayer.

In thousands of other places, where Freedmen meet for this purpose, society is little better. Their ministers, self-constituted, in most cases, are grossly ignorant, and often immoral.

Unable to read the Bible, they are themselves the victims of superstition, and their harangues a very mockery of worship. The divine rite of marriage, that sacred type of the alliance of Christ and the Church, is unheeded by a vast majority of the people. In most cases they come together with mock ceremony, or none at all, and live as man and wife, till domestic broils or new attractions separate them. The state government has yet no moral force to arrest these evils.

Sodom's sin is sapping the foundations of Southern society. On almost every plantation bigamy, or promiscuous commerce of the sexes, exists. Church membership is not a remedy or a safeguard from these evils, in the old churches, (these fossil remains of oppression and crime.) Here are men surrounded by children of half a dozen mothers, often ignored, and more than orphans. A few miles distant from us

is living a man surrounded by more than seventy of his own offspring, the children of eight or ten mothers. From these terrible evils have resulted loathsome diseases, the testimony of God against these crimes. They are often entailed or forced upon innocent victims. I need not tell you of other evils, that follow in the wake of these crimes and vices. Theft, intemperance, violence and murder, these are but legitimate results. No cure exists for these evils but the immediate spread of intelligence and virtue. I tremble not only for the safety of Mississippi, but for the life of my country. "Whither are we drifting?" If the scholar, the philanthropist, and the Christian do not quicken their tardy steps, to arrest ignorance and vice, some of us shall live to see the end, the end of American Freedom. God, and good men can avert the threatening destruction. He did His part when He gave us victory amid the throes of the nation; when He opened these long closed fields, white for the harvest, and bid His people reap; when He inspired this infant race with the love of learning, unknown, untasted before. Do you need more proof of this inspiration? Let me give it. Three months since we opened the Normal and Agricultural Institute, at this place, in central Mississippi, for the training of teachers to supply these five hundred thousand human souls. Having erected buildings on this beautiful plantation of sufficient capacity to accommodate about fifty boarding and a hundred day scholars, we invited them here, where they can dig from the soil the means to defray part, or all of their expense. Now, at this early day, every room in the new dormitories, is occupied or secured, and scores are waiting till new buildings shall be erected! Can any one fail to read the lesson of the hour, as taught by such facts? We have done something, only to learn that we must do more.

Who will Help us to a Mill?

We have now just 50 boarding scholars. We have felt it our duty to take them in their poverty without the expectation of compensation but in part. Twenty-four boys work four hours each working day; two boys pay \$11 per month each. In all \$56 per month is pledged for the expenses of the school, about half of which will be paid regularly; the remainder will come at or before the close of the season.

The rains are so frequent, and we are so short for tools and teams, that I find it difficult to get my work superintended.

I keep four students plowing four hours in the morning, and five more four hours after the close of school. All the rest I keep cleaning yard, digging ditches, fencing, planting garden, &c. As soon as we get crops in a great deal of hand work can be done, but till then the great bulk of labor is plowing.

Our large family, with our teams, have worn away very fast on our corn. I shall have a good deal of feed to purchase. I have set off forty acres for corn on land worked on shares, and shall plant fifty acres myself. It is my purpose this year to put in ten or fifteen acres of broom corn, and early in the autumn commence the manufacture of brooms as a winter business for scholars. Perhaps the girls might work on small brooms or brushes, and pay some of their expenses in that way.

If some good man who holds sanctified treasures at his disposal could give us means to put up a shop forty by fifty feet, near our reservoir of water, put in an eight-horse power engine, a mill to grind our new corn, a gin to gin our cotton, a lathe to turn our own broom and brush handles, they would give labor to fifty young men, who could work their way through the institution.

Thus in the future thousands of this

earnest race could have the physical and intellectual man developed could he set at once on the highway of prosperous life. This shop would cost not over \$500, engine \$1,000, grist and gin mill and lathes \$500; in all \$2,000.

The very hope of this race is their poverty. In their present condition had they wealth it would be their curse, their ruin. Now they want trained labor on the farm, in the shops, everywhere. Where is the \$2,000 for this work?

If the machinery was sent we could erect the shop and put the machines in running order without hiring a day's labor. These sons and daughters of misfortune have strength and will to labor. They have neither money nor land. How shall we give them work? To show the necessity of these improvements I need only to say that now one-twelfth of our cotton goes for ginning, one-tenth of our corn for grinding, and we have no employment for students during the long winter rains.

H. S. BEALS.

Teachers among the Freedmen often have occasion for tact and enterprize. If the schoolhouse cannot be finished, a cabin in the woods may be found, and if the cabin will not hold all the scholars the woods will. The following letter gives a pleasant instance:

PRAIRIE STATION, }
March 20, 1871. }

Col. Huggins would have been glad to have me take charge of the departments of the school at Aberdeen; but as that school had a full corps of teachers, I told him I was perfectly willing to take one of the country schools.

Col. H. is one of the best of men, and I do not think there is a man in Mississippi who takes a greater interest in the cause of education, or who is working more faithfully for the improvement of the colored people, than he. You have, no doubt, been informed ere this of the manner in which he was treated by the "Ku Klux" organization a short time since. He is a brave man, and had he

been in his own house the ruffians would not so easily have accomplished their purpose.

SCHOOL IN A CABIN.

I opened my school on Wednesday of last week. The parties who have the contract for building the schoolhouse have done nothing in that direction as yet; but as it is getting late in the month I determined not to wait for the new house, if I could possibly secure a building in which to hold the school, and after searching some time succeeded in finding an empty cabin, situated in a piece of woods about a mile and a half from the station. The cabin was entirely unfurnished, but I soon provided it with seats made of logs and broken rails.

There have been about twenty pupils in attendance during the four days which have passed since the school was opened, and they tell me that when all the children come there will be over a hundred.

Our quarters will be rather small for the accommodation of so large a number, but I shall not give up the work on that account. On pleasant days I intend to teach them out of doors *in the woods*. I have been in this work too long to allow myself to be discouraged by such *small obstacles*.

SUNDAY-SCHOOL IN THE CABIN AND WOODS.

The children, I soon found, were very anxious that a Sunday-school should be established, and all their parents whom I have met joined them in this desire. So I told them, at the close of school last Friday evening, that on Sunday if they would meet me at the cabin we would have a Sunday-school. This announcement was received by the children with great satisfaction, and when Sunday came I went to the cabin at the hour I had appointed, and was surprised to find it "*filled to overflowing*." There were fifty children inside, and a

large number of grown people (the fathers, mothers and brothers and sisters of my pupils) were standing around on the outside. They had no Bibles, hymn-books nor Sunday-school books, for the freed people are generally very poor, and can scarcely furnish their children with the necessary books for the day-school; but they do the very best they can.

I read them a chapter from the Bible, and gave them the meaning. The children were very attentive, and all were deeply interested, both old and young. Before we closed the school they sang some of the hymns which they have heard sung at the meetings on the plantations, and all went home feeling that they had enjoyed a very pleasant Sabbath.

I am sure that if some of the Sunday-school children at the North who have "enough and to spare" only knew how anxious these poor little colored children of the South are to learn about the "dear Saviour," and to be taught how to "walk in the good way," their wants would soon be supplied.

Faternally yours,

C. W. WASHBURN.

FLORIDA.

JACKSONVILLE, March 21, 1871.

PUBLIC FUNDS WITHDRAWN FROM SCHOOLS.

When we commenced our schools in November they were free, for all the state provided for their support, but at the expiration of a month the state withdrew its support, and we were required to collect pay from the scholars. At first the parents were unwilling to comply with the condition, and withdrew their children from the schools; but after explaining the subject to them, the children were returned, and we now have more in number than we are able to teach. We feel that the pay sys-

tem has been a success in teaching the people to be self-reliant.

A PLEASANT PICTURE.

After getting the schools well graded, we gathered the children into a mission Sabbath school, and every Sabbath afternoon, as the clear tones of our school bell break the sacred stillness of the calm hour, there come from all parts of the city the aged and young, often completely filling the chapel. And could you, dear friends, be with us, and hear them recite Scripture and sing their sweet songs, I think your hearts would gladden at the sight, and truly feel that "the morning light is breaking," and to the people who have so long sat in darkness light has at last dawned.

We almost faint by the way, there is so much to be done. Will you not pray that we may have many souls who will at last be saved through the means now used for their salvation.

CELIA E. WILLIAMS.

GAINESVILLE, March 29, 1871.

Our school is still quite large, and we are very busy preparing for an examination the last of this month. We shall have some songs and dialogues to give variety.

A STUDIOUS BOY.

Many of our scholars have made rapid progress. One little boy, nine years old, has been to school only seven months, and now reads well in the Second Reader, and is studying arithmetic, and can write. He is a regular bookworm—a fine chance for some benevolent person who would like to raise up a poor boy. Almost all his time out of school he has his book in his hand. But his mother is very poor, and he has to help her. He has no father.

A BRIGHT SCHOLAR.

One of our brightest scholars ——— that I told you about in my second letter, who was so anxious to learn, we fear he has a ball and chain on his feet, so he cannot run as fast in the road to wisdom as he would wish; his father is a drinking man, and does not know the value of education, or does not care, so that he can get enough to satisfy his appetite; and because he can get a few paltry dollars a month for ———, he has taken him out of school

and put him on a farm to be a servant and a drudge. He felt badly to leave; said he would much rather stay, but must obey his father.

We felt sorry for him, and wished *then* we had a heavy purse. But the Lord is able to do all that is needed, and he will, for "The earth is the Lord's, and the fulness thereof." The father too, we have prayed for him and talked to him, urging him to join our temperance society, but he seems to grow worse and worse. He does not look like the same man he did when we first came here. All his family, a wife and six children, are members of our society, and I cannot think all our prayers for him will be lost. Perhaps the Lord is trying us, to see how strong our faith is.

NORTHERN TEACHERS NEEDED.

It is thought by some that when the public school system goes into operation the Northern teachers will have to vacate the field; but I hope not, for the Southerners never *did* feel interested in the education or the spiritual interest of the colored people, and I don't think they feel very much so now. I hope Northern teachers will be continued here till the freed people are able to help themselves, and who will not shrink from taking them by the hand, and lead them right into heaven. I fear if the Southern people should undertake to lead them heavenward they would want them to go in at the back door, and thus both miss of an entrance; for with all their professions of Christian love prejudice still lurks in their hearts.

E. B. EVELETH.

MONTICELLO, Fla., April 1st, 1871.

MR. W. E. WHITING.

DEAR SIR:—Enclosed please find two dollars, (\$2.00) a contribution to the American Missionary Association from "The Colored Baptist Church" of this place.

Although they are struggling with poverty, are working hard to support their families, and trying to procure homes of their own; are raising money to finish their church, have already purchased the material for it, and are only waiting for school to close to begin work; are contributing from ten to fifteen dollars each month towards the support of a teacher, they can also spare a little for those who have not been so abundantly blessed as themselves.

If you could have seen the universal expression of the school in favor of the contribution, you would have felt, surely the blessing of God will follow it.

Yours truly,

ALICIA S. BLOOD.

American Missionary.

NEW YORK, MAY, 1871.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNIVERSARY MEETING IN BOSTON.

The Boston Anniversary meeting of the American Missionary Association, will be held in the Tremont Temple, Wednesday, May 24th, at 10 1-2 o'clock, A. M. The arrangements made for the meeting will, we are confident, make it one of peculiar interest.

We are happy to announce that Senator Patterson of N. H., will deliver an Address. Other Speakers may be expected.

OUR FIELD WORKERS.

We give to-day our annual list of Missionaries and Teachers.

The attentive reader will notice a falling off in the number as compared with last year. This is largely due to the withdrawal of the aid heretofore received from the Freedmen's Bureau. But by the greater concentration of labor in our Normal Schools and Colleges, and the increased number of their pupils engaged in teaching, we believe we are accomplishing well nigh as much good as ever.

But in the present crisis in the South, the full number of cultured teachers from the North should be maintained. To slacken our hands now is depressing to the colored people and strengthening to the hopes of their enemies. We look to the piety and patriotism of the North for the means to sustain, if not increase the force of last year.

THE AMERICAN ORGANS.

We have had occasion, more than once, to acknowledge donations of organs from S. D. Smith, Esq., head of

the firm which manufactures the widely known American Organs. In our list of receipts for the present month, will be noticed a gift of five organs, valued at \$850., from the same generous donor.

He has, hereby, our hearty thanks, as he will have of thousands who will be made happier and richer by his gifts. The instruments manufactured by his house are of the finest finish, the nicest touch, and the most exquisite tone. Add to this the high and honorable manner in which the firm transacts its business, and one need not be surprised that they have recently been compelled to enlarge their factory to meet their increasing orders at home and abroad.

We wish them the largest prosperity, and do not hesitate to commend their instruments as the peers of any in the market, and their dealings as every way upright and fair.

THE PENOBSCOT MISSIONARY ASSOCIATION.

This active auxiliary to the American Missionary Association, held its 24th Anniversary at Bangor, Maine, Feb. 26th, and showed a lively and well sustained interest in the cause. The receipts for the year were \$651.65. A brief, but interesting summary of the report of the American Missionary Association, was published with its proceedings.

JAMAICA MISSION.

Writing from Brandon Hill Station, under date March 20th, Rev. S. B. Wilson states some encouraging facts. He says:

"Although we sometimes feel that we have very little to encourage us, and it seems as though, in spite of all we are trying to do, the people are growing worse and worse, and that it is almost impossible to do them good, yet, after months of discouragement, we have something to cheer us again. We have just received into the church eight new members, and restored two. There are indications also, both in the church and out of it, of more than usual interest in religion."

He then mentions the cases of several young persons, male and female, who have been until very recently, leading vicious lives, who now manifest their purpose to seek the Saviour, who attend the inquiry meetings, the Sabbath School, and all the meetings of the church, and show a great interest in them. One who had occasioned the ex-communication of a church member, took a decided turn about one year ago, and has united with the church himself, and been instrumental in bringing in again the one he led astray. Mr. Wilson adds,

"We have been quite well pleased with all whom we have received. It is very gratifying to us to see even a few become Christians, when so many seem to have no interest in their soul's welfare. We think that those who now become Christians, are better Christians and give us a great deal more confidence and satisfaction in their Christianity, than some whom we have received on previous occasions."

THE DOUBLE ANNIVERSARY,

September 3d, 1871.

The third of September is a double Anniversary-day for the AMERICAN MISSIONARY ASSOCIATION—the quarter centennial of its existence, and the decennial of its work among the Freedmen.

THE QUARTER CENTENNIAL.

In 1846—twenty five years since—slavery seemed more strongly entrenched than ever. It had just enlarged its borders by the annexation of Texas. The Churches and benevolent Societies had declined to become active against it. There appeared to be no hope for the Slave. To manifest practical sympathy for him was to incur ridicule and ostracism in Church and State.

In that year the Association was formed—a protest against slavery, and an attempt to carry forward missions to, and in behalf of, the most despised people on earth, in the name of Him who came to preach the Gospel to the poor. It was formed on an evangelical basis for it determined to be true both to the Saviour and the slave.

Its work was not to be done by discussions and denunciations. While freely and explicitly uttering its views, it gave itself at once to practical missionary labors. It was not merely an anti-slavery society: the slave was the representative "poor" man in the land, and its sympathies gathered around him, but its principles and aims embraced the degraded everywhere. Hence it sought amid many dangers to send the Gospel to the slaves in the South; it followed with missionaries those who escaped from bondage into Canada, it gladly established schools and churches among the newly emancipated slaves in the West Indies; it went to Africa with the Amistad captives that it might preach to them and to that dark and plundered land; it sent missions among the Indians at the North West who were a prey to rapacious pioneers and dishonest government officials; it helped feeble Home-mission churches in the West, especially those who were poor because of their sympathy with the oppressed. In these efforts it was blessed with enlargement and success. In 1860 it had in the Foreign field 59 laborers, (including native) and in the Home Department 112 Missionaries and 4 col-porteurs. But in 1861 the war began to break the shackles from the slaves, and the Association entered at once upon the work for which its past history had been a providential preparation. This brings us to

THE DECENNIAL ANNIVERSARY.

With no thought of the coincidence, the Association began its work among the Freedmen on the 15th Anniversary of its formation.

That beginning was remarkable. The Association sent a missionary to visit the thousands of escaped slaves, congregated at Fortress Monroe, where though protected, they were in great destitution. He reached Hampton, September 3d, 1871, in time to report

himself to the military authorities and receive their sanction to his work. As he was standing on the verandah of the hotel after supper he heard the voice of singing, and guided by the sound he reached a house in which he found a company of these ex-slaves holding a religious meeting. After listening for a time to their prayers for light and help from on high, he made known the object of his coming. His astonished and delighted audience welcomed him as the messenger of God sent in answer to their prayers! Thus came that first minister of mercy, the representative of the deep sympathy of the North, to that little band of praying people, the representatives of the millions so greatly needing that sympathy; an event to this Association worthy of the Anniversary-day on which it occurred and suggestive of the great work that was to follow!

Other meetings were held, and soon the first Freedmen's school was opened at Hampton. That first school, its first teacher, Mary S. Peake a colored woman, its proximity to the waters that bore the first slave-ship within the line of our coast, its heraldry of the coming civilization that should displace the passing barbarism—are topics on which we have dwelt upon in other connections, but they receive additional significance from the recurrence of these Anniversary days.

That third of September 1861, introduced a *decade* of momentous importance in the work of this Association—a work that will have vast influence in the future destiny of this nation and in the evangelization of Africa. We cannot now give details. Suffice it to say that the Association has sent forth thousands of Christian teachers who have started schools in every part of the South, thus preparing the way for a system of popular education; it has, with the aid of the Freedmen's Bureau, erected permanent buildings in which it has estab-

lished Normal Schools and Colleges; it has prepared the people to feel the need of a more intelligent and purer piety; and has founded Churches among them to meet that want and to serve as models and incentives to others of like character. It has thus done the work usually assigned to several other Societies—Home-Mission, Education, College and a Church erection.

In the decade which is closing, war and legislation have wrought wondrous changes, creating a people out of chat-tels and making citizens and rulers out of slaves, but the results of these changes are to be tested or rather determined by what is done in the *coming* decade. Mere legislation will have less and less, and educational and religious efforts will have more and more influence. The law can free, enfranchise and protect, but such labors as those of this Association alone can fit men to meet their new privileges and responsibilities. The Association has but fairly entered upon its great work in the South.

But its labors are not limited to the South. Its fundamental idea—sympathy and aid for the most despised—directs it to the CHINESE, who bear in a measure the odium, the popular violence and the lack of legal protection that once fell to the lot of the black man. The INDIAN, too, wronged, cheated and crushed, claims the pitying help that can now reach him while the Government maintains its policy of honesty and protection.

The last decade has torn down old wrongs and laid aright new foundations. Will the next decade build gloriously? Shall the freed negro be elevated, the protected Indian be civilized, the coming Chinese welcomed and Christianized? Here is work for the Church of God.



TEACHERS, RE-UNION.

A Social Re-union of the Norfolk, Va., Teachers and their friends will be held at the

New Haven Hotel, New Haven, Conn., Wednesday, August 9th, 1871, afternoon and evening. Every Norfolk teacher is expected to make a note of this, and if possible, to be present. Those who are thus "encumbered" are particularly requested to bring their "family."

H. C. PERCY,
B. G. BRYAN,
T. P. BALDWIN,
Committee of Arrangements.

CHURCH EXTENSION AND ERECTION.

CHURCH FORMED.

We are happy to be able to announce the organization of a church and society at the Straight University, New Orleans, composed of persons of high intelligence, established character and, in the best sense, of catholic spirit. We are sure that the following letter will be read with lively interest:

NEW ORLEANS, April 2, 1871.

You will be gratified to learn that on Friday evening we organized the "University Church." This young organization embraces a very select material—Methodists, Congregationalists, Episcopalians and Presbyterians, white and colored.

Mr. G. H. Farquaratten and Prof. S. F. Fuller are the deacons. Their first communion is next Sabbath, when several others are expected to unite.

A society was duly organized several weeks since, and they are making an effort to raise \$1,500 of the pastor's salary. Several have signed for \$100 each.

This evening Rev. C. H. Thompson, D. D., was duly installed. Introductory services by Rev. N. B. James, one of our young ministers; Sermon by Rev. J. W. Healy; Installing Prayer and Charge to the Pastor by Rev. William Rollinson, Southern Agent of the Baptist Home Missionary Society; Address to the People by Rev. S. C. Hartzell, Pastor of the M. E. Church North, and Benediction by the Pastor. Rev. M. W. Reed, of the First Church, was invited, but was sick and unable to be present.

It would have been gratifying to you to have seen that fine audience, white and colored ministers of different denominations on the same platform in New Orleans. Is the millenium to begin here?

GENUINE SYMPATHY.

We gave last month an account of the burning of Bro. Scott's Church, in Dudley, N. C. Our readers will be pleased to hear from him again, and especially to learn of the real and practical sympathy manifested by the community. It gives us great pleasure to publish these facts. Mr. Scott writes:

PUBLIC MEETING AT DUDLEY.

Pursuant to a call a large meeting of the citizens of Brogden township, Wayne county, (irrespective of color), was held at Dudley on Saturday, Feb'y 25th, to express the indignation and condemnation of the good citizens at the lawless act—the burning of the colored people's school-house, near Dudley, on the night of Monday Feb'y 20th, 1871.

The meeting was organized by calling C. F. R. Kornegay, Esq., to the chair, and appointing Capt. H. J. Carraway, Secretary.

The Chairman explained the object of the meeting in a forcible and impressive manner, denouncing the outrage in the strongest terms.

On motion Dr. W. H. H. Cobb, Rev. J. R. Brooks, Mathew M. Jones, Sr., John C. Collier, A. M. Price and J. W. Taylor were appointed a committee to draft resolutions expressive of the sense of the meeting.

During the absence of the committee, the Rev. John Scott, being called for, spoke very feelingly of the object and results thus far of his mission. He said that he had been sent here by the American Missionary Association of New York, to labor for the mental and moral elevation of the colored people, and was glad that his efforts had met with success so far and the approval of all the good white citizens. He did not cast the blame of the burning upon the community, he knew that he had the good wishes of all good men, and the citizens *en masse* should not be censured or blamed for an outrage committed by a few law-breakers, hailing perhaps, from another section. Mr. Scott was followed by the Rev. John R. Brooks in a few very appropriate and well-timed remarks.

The committee on resolutions returned and reported the following, which were unanimously adopted.

Resolved, That we, the white citizens of Brogden township, a peaceable and law-abiding people, do sincerely deplore and condemn all lawlessness of whatsoever nature and by whomsoever committed and we hereby express our deep regret and indignation at the base act of the burning the colored people's church and school-house, near this place, on the night of Feb'y 20th, by a supposed midnight incendiary.

Resolved, That we deeply sympathize with the Rev. John Scott of the American Mis-

sionary Association of New York, who for the past year has been among us teaching and ministering unto the colored people, and we are convinced of the moral and mental good to that race resulting from his labors and of the consequent effect and general good to the community at large. We hope that he may still be continued in his good work among us.

Resolved, That we are determined to use every exertion to ferret out the guilty party, and in furtherance of this end we hereby offer a reward of ONE HUNDRED DOLLARS for the arrest and apprehension of the guilty, sustained by good evidence.

Resolved, That we will make every effort to aid in the re-building of the church and school-house, and respectfully request that it may be rebuilt.

Resolved, That a copy of these proceedings be sent to the Goldsboro CAROLINA MESSENGER and that the Goldsboro NEWS and other papers be requested to copy, and furnish the Rev. John Scott, at Dudley, with one or two copies of the paper to be forwarded to the American Missionary Association.

C. F. R. KORNEGAY, *Chr'n.*

H. J. CARRAWAY, *Sec'y.*

Here's at it Again.

So said the blacksmith who had built him a new house and stored it with provisions for the winter, on returning with his family to find all crumbling to ashes. After looking on a while he began to poke out the nails and irons from the smoking ruins, saying "*Here's at it again.*"

So, I taut, our Brother Scott and his friends will say, with a hearty amen to his prayer, when in the stillness of midnight he knelt by the smoking ruins of his church and schoolroom at Dudley, N. C.

I send a hinge (\$1)—I wish it was more—towards the new building.

J. B.

CHURCH ERECTION.

Rev. J. T. Ford, of Charleston, S. C., sends the following newspaper notice of the interesting services connected with the laying of Corner Stone of

PLYMOUTH CONGREGATIONAL CHURCH.

The Corner Stone Laid.

An assembly of about two thousand persons gathered Monday afternoon, at the corner of Bull and Pitt streets, to attend the services at the laying of the corner stone of the Plymouth Congregational Church.

The services were opened with the hymn "Glorious things of thee are spoken,"

sung by the crowd in the open air, after which prayer was offered by Rev. J. Legare, of the Morris street Baptist Church. Then followed a responsive reading of the Scriptures, and a hymn sung by the pupils of the Avery Institute and members of the Sabbath School connected with the church, three or four hundred in all.

An address was delivered by Rev. Jas. T. Ford, pastor of the church, who began by alluding to the burning of the old Circular Church (December 11, 1861) where his people had been formerly accustomed to worship, and said that since that time they had found no continued rest for the soles of their feet. The record of their wanderings would be not unlike the journeyings of Israel in the wilderness; from the Circular Church to Hibernian Hall; to the Chapel of the Central Church; to the Orphans' Chapel; to the Laurel street Chapel, where they began to worship apart from the congregation of the Circular Church; to the Military Hall, where they entered anew into covenant with God and with one another, and became the Plymouth Congregational Church; and finally to the Avery Institute, their present place of worship. A little more than a year since, by a concurrence of events so remarkable that they could but recognize in it the finger of God pointing them to a place of resting, they were enabled to purchase this lot, so favorable for situation, and in sight of the spot where the precious remains of their dead lie buried.

He said that a church of two hundred members, united by so strong a band that, though tossed about for many years with no abiding place, they had not been separated from each other, had no need to make apology for continuing to exist, and for adding another to the numerous houses of worship in the City of Charleston. He spoke of the special mission, the distinctive principles of the Congregational churches, but said that denominational differences did not mean a war of sects—the first mission of all was to declare Jesus Christ and him crucified.

At the close of the address, Mr. Ford deposited in a box to be placed in a cavity in the corner-stone, a Bible and copies of the church manual, the declaration of faith made at Burial Hill, Plymouth 1865, the social compact made by the Pilgrims before landing at Plymouth, the Emancipation Proclamation, the 13th, 14th and 15th Amendments of the Constitution of the United States, a list of the members of the church, and a brief account of its organization and history.

Rev. T. W. Lewis, of the M. E. Church, then addressed the assembly, urging a generous contribution in aid of this enterprise. A collection was taken, the people coming forward and depositing their contributions in the hollow of the corner-stone, which was suspended by a derrick over the spot where it was to be laid.

After that, the stone was lowered to its place, the box deposited in the cavity, a marble slab placed over it, and the assembly joined in the hymn "I love thy Kingdom, Lord."

The benediction was given by Rev. Mr. Brown, of the A. M. E. Church, after which the assembly dispersed.

The church will be 36 feet in front by 64

in length, of the semi-Gothic style. It is to be erected by Messrs. Sawner & Ferguson, of this city, and is to cost about \$5,000.

Only about three-fifths of this sum is secured, but it is hoped that by self-denial on the part of the church, aided by the generosity of its friends, the rest will be obtained.—*South Carolina Republican.*

THE FISK UNIVERSITY.

The spring session of this institution closed on Saturday last. We had the pleasure of being present at the examination of some of the classes, and were surprised at the thoroughness and promptness manifested in the exercises, though the reputation of the institution had prepared us for great results. We much regretted the departure of Prof. Ogden some months since, but are satisfied that the conduct of the institution under Prof. Spence, who left a most agreeable chair in the Michigan University to assume his present duties, is entirely satisfactory. About 500 students have been in attendance during the year, the highest number in actual daily attendance at one time being about 350. About 100 have boarded in the institution. There have been 16 students in Greek, 40 in Latin, between 30 and 40 in music, and a large normal class has been pushing on the preparation for teachers with much zeal and success. In the evening of the examination day, Judge Lawrence, of this city, delivered a most practical and interesting lecture on "Work," in the chapel of the University, which was filled with an attentive audience.

After his lecture, which was received with most gratifying evidences of the appreciation of the audience, several pieces of music were rendered by the choir, led by Prof. White, the earnest teacher of music in the University. For this part of the exercises we have no words of adequate praise, and as the inspiring notes floated out upon the free air, we almost felt them to be choruses of thankfulness and triumph for the accomplishments and the promises in the great work of lifting up and educating an oppressed people. Let the faithful teachers in this University and kindred institutions take heart and hope in the great work which calls for so much personal sacrifice from them.—*Tenn. Republican.*

STUDENTS AT BEREA COLLEGE.

Our Dist. Sec., Rev. G. D. Pike, has recently made a trip in the South, visiting the Churches and Schools founded by this Association. He furnishes the following interesting sketch. It tells pleasant and touching stories, trials and triumphs.

While attending the recitations in this institution, I felt a strong desire to learn something of the personal history, the struggles and successes of the students before me. Permission was given me by Prof. Rogers to make inquiries. I give the responses of the students, confident that they will interest all who are praying and aiding in the regeneration of the South.

The first to respond was *Henry Butler*, a finely formed young man aged eighteen. He said that for years he had been desirous to secure an education, for he had been a slave and knew the humiliating disadvantages of ignorance. After his freedom he visited Indiana and resolved to secure sufficient money to enable him to attend school. As soon as he had earned \$54.00., he came to Berea—and hoped with this, together with what he could earn, to get a thorough education.

Bonaparte Dudley, a lad of ten years, whose father was killed by the Ku-Klux, and whose mother provided for the support of seven children one of whom was a cripple, rose next. He was clothed in rags—but bright eyes, and a general appearance of enterprise, made me believe him to be one of the rising stars of the institution, though he spoke not a word that I remember. The God of the widow and fatherless only knows how he pays his way at the school.

Solon Lackey, a young man about twenty, in reply to my inquiries, said—"I long ago heard of Berea, and determined to come here for an education. When I became free I hired out at \$16. per month and thus earned enough for my first term. After experiencing the benefits of the school for a few months I again hired out till I earned eighty dollars and with that amount I returned, bringing my sister with me." "Do you earn anything here?" "Oh yes, I cut wood and make almost enough to pay my way." "Is your sister present?" "Yes, there she is." He went on to tell

how much more anxious he was for his sister than himself—till my vision became dimmed with tears—and I turned away. She was asked to read and complied. As I looked upon these ex-slaves, and remembered their past, as I saw them walking hand in hand up to a noble destiny, and reflected that they were representatives of thousands in the state, my heart was inspired with the grandest hopes for the redemption of Kentucky.

A white lad by the name of *Soper*, who had come in from the mountains where our Missionaries held preaching services on the Sabbath, was asked to tell his story.

He commenced by saying, "Prof. Rogers promised me if I came he would pay my tuition himself." "I did not mean you should tell that part of your experience," interrupted the Prof. "Go right on," I said, "How much money had you on your arrival?" "Nary a cent." "Well, how are you to get on in the future?" "I dont know." I found this young man to be a capital representative of "Berea ideas," doing what needs to be done, and then sending up the bill to a kind Providence to be honored at sight or sound with the requisite cash. The next young man on the list had been used by Providence as a "Teller" at the "Berea Bank of Faith." His name was Franklin Clark, he had been a slave but after freedom devoted himself to making money. Prof. R. stated to me that when he himself became hard pressed for money he would resort to Mr. Clark for accomodation. On one occasion \$600. was needed at once to save the credit of the institution. Mr. Clark most cheerfully loaned the money needed. I asked the young man if he had been able to save \$600. since the surrender. "I dont think that is much to save in so long a time," was his reply.

The building where these young people are being educated, which serves for

Chapel, school room, and I know not for how many other purposes, is inferior to the majority of the barns in New England. The board furnished the students is very simple. The sacrifices and hardships of teachers and scholars are continous, but they only caused me to remember with a more precious joy, how Christ was born in a manger, and lived in the meanest city, and became the leader of the lowly up to the noblest possessions a Christian civilization can give, and how he is even choosing from some like these, those who shall struggle with and become masters over obstacles, till giants in the faith they wield the better distines of the world.

INDIANS.

Brother Bardwell will be recollected by many of our readers as one of a devoted band of missionaries sent by this Association years ago among the Chippewa Indians. By a remarkable providence he is now the agent of the government among these same Indians. In the letter below he mentions the discovery of some good fruits of former missionary labor:

LEECH LAKE, March 22d, 1871.

Since my last I have made a visit to Red Lake, which was our first missionary field among the Ojibua Indians in 1848, and where our missionaries labored many years, and endured toil and self-denial equal to any missionaries upon the face of the earth. Red Lake is situated about eighty miles north of this place. I was accompanied by Mr. Bean, my clerk.

AN IMPROVED INDIAN HOME.

There is one house between this and Red Lake, at Cass Lake, and we made it convenient to spend the night there. It was built, and is owned and occupied by an Indian whose wife attended our mission school for a time, at Cass Lake, some years ago. Though under the influence and training of the missionaries but a short time, *the idea of improvement* was developed in their minds, and a

comfortable house, built with their own hands, is one of the fruits. Boards for the floor and roof were brought from Red Lake, about forty-five miles distant. The man keeps a pony and has a comfortable stable for him, and not only cut a good supply of hay for himself last summer, but put up some ten tons for the government, to supply teams when passing to and fro with supplies. He seems quite ambitious to be a man and gather around him the comforts of life.

RESULTS OF MISSIONARY LABOR.

The many years of hard toil and self-denying missionary labor bestowed upon those Indians was not altogether in vain. I find here and there precious fruit, and through the aid and influence of the missionaries in giving them a start in the right direction, those Indians are physically better off than any other bands in this agency. They have an abundant supply of corn and potatoes, and a considerable surplus; but morally they are like all the rest, very low down in the scale.

LEANING UPON GOVERNMENT.

The Indians generally are disposed to lean upon the government, and expect the employees to do everything for them. I endeavor to throw them back upon their own resources, and give them to understand that white men will not do for them what they can as well do for themselves. They must lay off their blankets and go to work or perish.

ANXIOUS FOR SCHOOLS.

They are very anxious to have a school for their children, and expressed the wish that they had their old teachers, the missionaries, back again; they did so much for them with so little means. Now, with the government to aid them, they could do all things. But with all their anxiety for schools they would not consent to set aside \$1,000 per year from their annuities to sustain one.

THE CURSE OF WHISKEY.

We have been greatly annoyed this spring by *whiskey*. The Indians are enticed to Crow Wing and other places along the line of the Northern Pacific railroad, and sell their peltries for whiskey, and bring it in here in considerable quantities, and have a real drunken row every few days; but I am on the track of some of those vile wretches, and I think I shall be able to bring some of them to justice by and by. By the laws of this state it is a state prison offence to sell whiskey to an Indian, and I would be willing to spend a considerable portion of my salary to put them where they could not sell whiskey to Indians for three years.

Yours fraternally,

J. P. BARDWELL,
U. S. Indian Agent.

A DANGEROUS EXPERIMENT.

On a certain occasion a church being a little behind hand in meeting its current expenses, resolved, in face of the earnest remonstrance of its Pastor, to do nothing for objects outside of itself until its arrearages were met. Observe what followed. 1. An aged member fell and was rendered helpless for months, throwing upon it an additional expense of seven or eight dollars per week. 2. A severe hail storm came and broke out of its house of worship glass that cost it about seventy dollars to replace. 3. Another member died suddenly, and had to be buried at its expense. 4. Circumstances caused troubles among themselves of such a character, that four or five of its best paying families left. Lastly, in less than one year's time from the passage of said resolution, instead of having added to its means what had formerly been contributed for benevolence, the Church was much less able to meet its own expenses.

Some may sneer at this way of putting these things,—but there is nevertheless a Providence over them. When individ-

uals or Churches pursue the selfish policy and do nothing but for themselves, they will find plenty to do for themselves and but little wherewith to do it. "There is that withholdeth more than is meet but it tendeth to poverty." "The liberal soul shall be made fat," and "He that water-eth shall be watered also himself."—*Macdonian*.

POETRY.

HELP THE FREEDMEN.

Heard ye once the cruel clanking
Of the human chattel's chains
In the field and in the market,
Worked and sold for others' gains.

Were you glad when every fetter
Binding hand and foot were broke,
And the Bondsmen like dumb cattle
Wore no more the galling yoke?

Is there on your heart no burden
For the *souls* which cannot die,
Young or old who need love's guiding
To the better world on high?

He who knows each sparrow falling,
And has numbered every hair,
Counts mankind of every color,
As the children of his care.

Sit not still amid thy blessings,
While for living bread men cry,
Pity a race with hands outstretching,
Help the Freedmen lest they die.

C. J. B.

CHILDREN'S DEPARTMENT.

THANK YOU, JESUS.

On a sick-bed, with no prospect of recovery, lay a little boy of ten years, whose mother knew nothing of the saving grace of Christ Jesus. A friend near-by felt very sad that the poor little sufferer should die without any one to instruct him in the way of salvation. So she went for a devotedly pious young lady, who loved to go on errands of mercy.

After Miss B—— had inquired into his state of health, she asked about his hope for eternity. George answered "that he had obeyed his parents, and had always said his prayers." "That is right;

but is that your only hope for eternal life? You at times remember things you've done wrong; and nothing can enter heaven that defileth. Did not Jesus come into the world to save sinners?" The boy became interested, and said: "I want to know how I'm to be saved please teach me."

Coming quite close to the dear boy, taking his burning hand in hers, she said: "George, shall I tell you a story?" His eye brightened.

"Suppose in a school-room a little boy had blotted his book with ink, and the schoolmaster was about to whip him for it, and a big boy should step forward and say: 'Teacher, I'll take the whipping instead of the little boy,' what would you think if the little boy never said, 'Thank you?'"

"I would say he was a bad boy."

"George, there was One who prayed in a garden, in great agony; drops of blood fell on the ground. After his prayer, wicked men came with swords, lanterns and torches. They led him away—beat him with stripes—took away his clothes—crowned him with thorns, and nailed him to the cross. There he died in agonies and blood. All this he endured for you. Did you ever thank Jesus?"

Weeping the boy said: "I've never thanked him; but I will thank him! I understand it now. I did not understand it before." And his thin face lighted up with animation.

"Won't you now say, 'Thank you, Jesus?'"

He bowed his head, and twice repeated in a low but firm voice: "Thank you Jesus! Thank you Jesus!" She prayed with him.

Calling shortly after this interview, the mother said to this messenger of mercy "He has been talking to his father all about it since you were gone. He said 'I did not understand how to be saved, but now I do understand.'"

Miss B—— asked him: "Do you think you would like to go and live with Jesus soon?"

"Not just yet! I would like to do some good first, and read the Scriptures to

others." He lay awake most of the next night, and was frequently heard saying; "Thank you, Jesus, for suffering and dying for me!"

"THAT YE RESIST NOT EVIL."

"Father," said Eustace, "I do not like to kill rabbits as well as I do woodchucks."

"Why, my son?" asked the father.
"Because," replied Eustace, "rabbits will not fight back again. They lie right down and die, and look so pitiful and beseeching, and seem to say, 'I forgive you.'"

"How do you feel when you kill woodchucks?" asked the father.

"Oh, they get angry, and bite, and fight back again. They look fierce and savage, and try to keep me from killing them. That makes me angry, and then I can kill them. I never feel bad for killing woodchucks."

This tells the whole story. Children are cut to the heart when they get angry with others, and try to quarrel, and find that they will not get angry nor fight back again. Never try to fight back is the way to conquer.—*Youth's Companion*.

UNCLE JOHN'S BEAR STORY.

A Jewish missionary was once making inquiries in Russia about the method of catching bears in that country. His informant told him that to entrap these formidable and ravenous creatures, a pit was dug several feet deep; and after covering it over with turf, leaves, and so forth, some food was placed on the top. The bear, if tempted by the bait, easily fell into the snare. "But," he added, "if four or five happen to get in together, they all manage to get out again."

"How is that?" asked the missionary.

"They form a sort of ladder by stepping on each other's shoulders, and thus make their escape."

"But how does the bottom one get out?" asked the missionary.

"Ah? these bears, though not possessing a mind and soul such as God has endowed us with, yet can feel gratitude;

and they won't forget the one who had been the chief means of procuring their liberty. Scampering off, they fetch a branch of a tree, which they let down to their poor brother, enabling him speedily to join them in the freedom in which they rejoice."

Sensible bears, we should say, and a great deal better than some men we hear about, who never help anybody but themselves.

RECEIPTS

FOR MARCH, 1871.

MAINE, \$1,065.44.

Bangor. Coll. at Anniversary of Pen. Co. Aux. \$30.89. to const. PROF. LEVI L. PAYNE, L. M., J. A. M. 50c.....	31 39
Biddeford. Cong. Ch.....	9 00
Bluehill. Miss M. E. Johnson.....	5 00
Limington. Cong. Ch.....	5 35
North Dixmont. O. C. Howe.....	2 00
Pittston. E. M.....	20
Rockland. A. F. J.....	1 00
Sanford. BEQUEST of John Storer, deceased.....	1,000 00
Stow. E. B. Pike.....	40 00
Windsor. "M. W.".....	1 50

NEW HAMPSHIRE, \$293.16.

Amherst. C. M. B.....	1 00
Goffstown Centre. Henry B. Stearns.....	2 00
Hillsborough. Three Individuals, Cong. Ch. \$1. ea.....	3 00
Hollis. Cong. Ch.....	24 64
Keene. First Cong. Ch.....	90 75
Lebanon. Cong. Sab. Sch.....	36 25
Lyme. Cong. Ch. \$43.27. —b. of C.....	43 27
Nashua. First Cong. Ch. \$37. R. T. S. 50c.....	37 50
Piermont. Cong. Ch. \$6., Rev. A. L. Mar-den \$4.....	10 00
Temple. Dea. N. Wheeler. Warren Keyes. S. W. Edwards and I. Wheeler \$5. ea., Rev. Geo. Goodyear \$3., R. Parkinson and D. Felt \$1.50. ea., 4 Individuals \$1. ea., Others \$2.75.....	32 75
Wakefield. Rev. N. Barker.....	2 00
Winchester. Mrs. Fanny B. Frost.....	10 00

VERMONT, \$361.77.

Bradford. Cong. Ch. to const. WM. H. CARTER, M. D., L. M.....	34 70
Brattleborough. F. O. C.....	1 50
Danville. "A Friend," \$125., Cong. Sab. Sch. \$10.....	125 00
Dummerston. Cong. Ch.....	18 72
Fairhaven. Cong. Ch. to const. REV. SIDNEY CRAWFORD, L. M.....	33 00
Georgia. M. J. J.....	1 00
Middlebury. Mrs. D. T. Robinson.....	10 00
Northfield. Cong. Ch.....	12 85
Peacham. Ezra C. Chamberlin to const. Miss LAURA B. CHAMBERLIN, L. M.....	30 00
Royalton. Cong. Ch. ad'l.....	8 50
South Newbury. G. N. A.....	1 00
Underhill. Female Cent Soc.....	11 50
Wells River. Cong. Ch. to const. Miss ABBIE N. BROWN, L. M.....	50 00
West Fairlee. Cong. Sab. Sch.....	14 00

MASSACHUSETTS, \$5,987.13.

Amherst. G. C. Munsell.....	2 00
Ashburnham. H. Greene.....	5 00

Ashfield. Cong. Ch.	36 00
Attleborough. BEQUEST of Miss Harriet George, deceased, less tax, by Elisha G. May Ex. \$470., First Cong. Ch.	\$16.05, 486 05
Berlin. Cong. Ch.	12 15
Boston. S. D. Smith, \$850., E. Holmes \$80., Mount Vernon Ch. (ad'l.) \$78.03., Miss M. E. Wright, for <i>Atlanta U.</i> , \$2., 1,010 03	
Cambridgeport. Dr. Chas. H. Whitney, for <i>Atlanta U.</i>	5 00
Campello. Cong. Ch.	42 00
Chelsea. Winnismit Cong. Ch.	96 95
Chesterfield. Cong. Ch.	15 00
Concord. Case of C.	5 00
East Abington. Miss S. Reed.	5 00
East Boston. O. W. D.	50
East Braintree. Monatiquot Young Ladies School to const. RACHEL A. FAXON, L. M.	30 00
East Randolph. Mrs. C. H. Holbrook.	5 00
East Shelburne. Cong. Sab. Sch. for a Teacher	130 00
Foxborough. Daniels Carpenter	60 00
Fitchburg. Mrs. B. Snow, for <i>Atlanta U.</i>	2 00
Georgetown. First Cong. Ch.	43 38
Globe Village. T. Marsh.	5 00
Grantville. Cong. Ch.	40 00
Greenfield. "E. R." \$5., L. P. and E. B. Billings \$2.	7 00
Hingham. Evan. Cong. Ch.	6 10
Holliston. First Cong. Ch. \$27., Mary M. Fiske \$5.25., Mrs. H. N. Johnson \$1., and b. of C. Mrs. J. B. Johnson, b. of C.	33 25
Hopkinton. Cong. Ch. to const. REV. GEO. H. IDE, D. D., A. A. SWEET, E. THOMPSON and SAMUEL CROOKS, L. M.'s	134 30
Housatonic. F. L.	30
Lowell. Mrs. A. G. Stevens.	2 60
Marblehead. South Cong. Sab. Sch. \$10., James H. Gregory, Seeds for 200 acres of Gardens	10 00
Medfield. Luther Field.	2 00
Medford. First Trin. Cong. Ch.	6 00
Middlefield. Cong. Ch.	83 22
Milbury. Tyrus March.	8 50
Nantucket. First Cong. Ch.	13 55
Northampton. W. H. Stoddard.	50 00
Newburyport. Prospect St. Cong. Ch. \$56., Freedmen's Aid Soc. \$50.	106 00
Newton. Miss Ellen D. Jackson, b. of C.	50 00
Newton Centre. "Member of Rev. D. L. Furber's Ch."	5 00
North Beverly. Mrs. R. Conant.	5 00
Northborough. Mrs. J. B. Root, 3 b. of C.	5 00
Orange. Cong. Ch. \$6., Rev. A. B. Foster \$5	11 00
Reading. W. D.	50
Royalston. Cong. Sab. Sch.	25 00
Salem. Geo. Driver and Daughter.	7 00
Shutesbury. Cong. Ch.	4 00
South Deerfield. Mrs. M. C. T.	1 00
South Egremont. Cong. Ch. \$19.52., J. B. 25c.	19 77
South Haverhill. Cong. Ch.	228 58
South Framingham. G. M. Amsden.	5 00
South Plymouth. Cong. Ch.	13 50
South Weymouth. E. L. Torrey b. of C.	5 00
Springfield. Olivet Cong. Ch. 2 b. of C.	5 00
Tewkesbury. Cong. Sab. Sch. for a Teacher	20 00
Ware. East Cong. Ch.	544 40
Watertown. B. of C.	9 00
Westborough. Infant Dept. of Evan. Sab. Sch.	1 00
West Boylston. Rev. W. J.	1 00
West Dracut. Rev. Jos. Boardman, to furnish a room at <i>Atlanta U.</i>	25 00
West Newbury. First Cong. Ch. \$7.50., and Sab. Sch. \$1.88.	27 28
Weymouth and Braintree. Union Cong. Ch.	110 00
Worcester. William P. Daniels, (\$30. of which to const. WM. H. SAWYER L. M.) \$500., ESTATE of Lydia T. Hastings by John F. Knight, Ex. \$457.50., Old South Cong. Ch. \$204., Union Ch. \$123.57., Ephraim Beaman \$10., R. P. 50c.	1295 57
Williamsburg. First Cong. Ch.	46 25
"Unabridged"	1000 00

—, "A Friend," for the Poor in Savannah, Geo. 50 00

CONNECTICUT, \$1,001.43.

Abington. Cong. Ch.	8 50
Bethlehem. Mrs. Charles Jackson.	20 00
Brookfield. W. B.	1 00
Collinsville. Cong. Ch. \$19., "A Friend," \$1.25.	20 25
Clinton. "A Friend."	100 00
Durham. L. M. S.	2 00
East Avon. Cong. Ch.	10 00
Glastenbury. \$5., G. M. J. 50c.	5 50
Guilford. Mrs. Geo. Bartlett \$6., Jason Seward \$5.	11 00
Hadlyme. Jos. W. Hungerford.	10 00
Hanover. Cong. Ch. to const. EDWIN R. LA FIERE, L. M.	30 00
Hartford. Mrs. Henrietta W. Bidwell \$10. bal. to const. Mrs. THOMAS WINSHIP, L. M., Rev. Alpheus Winter \$10.	20 00
Hotchkissville. O. M. P.	30
Killingly. Miss E. F. Jencks \$5., Thomas Marble \$2.	7 00
Mansfield. Mrs. L. A. Adams.	2 01
Middletown. South Ch.	37 10
New Haven. Howard Ave. Cong. Ch. \$34.67., G. W. H. 50c., Third Cong. Ch. \$55.29., Mrs. C. T. Candee \$5., Erastus Colton \$2. and b. of C., I. M. 25c.	97 71
North Greenwich. Cong. Ch. to const. DEA. SILAS H. MEAD and DEA. JOSIAH WILCOX, L. M.'s	60 19
Norwalk. First Cong. Ch.	47 50
Norwich. Broadway Sab. Sch. for a Teacher	37 50
North Woodstock. Ladies' Benev. Soc. b. of C.	103 00
Plainville. Cong. Ch. to const. J. P. NEWEL, S. D. NORTH and C. H. FELER, L. M.'s	103 00
Prospect. B. B. Brown \$10., Mrs. Rachel Smith \$5.	15 00
Roxbury. Cong. Ch.	23 75
Simsbury. Cong. Ch.	57 00
South Manchester. "J. B. G."	2 60
Terryville. Cong. Ch. M. C. Coll.	10 27
Unionville. First Cong. Ch.	25 25
Waterbury. First Cong. Ch. \$100., Mrs. Solomon B. Minor \$5., and 2 b. of C. Val. \$50.	105 00
West Avon. Cong. Ch.	18 00
West Killingly. James Howe.	5 00
Whitneyville. "A Member Cong. Ch."	3 00
Winsted. James J. Preston.	2 10
Woodbury. First Cong. Ch. \$63.50., North Cong. Ch. \$42.96., to const. DEA. SETH HOLLISTER, L. M.	106 46

RHODE ISLAND, \$157.73.

Bristol. E. Hathaway.	20 00
Providence. Beneficent Cong. Ch.	137 73

NEW YORK, \$2,414.05.

Bergen. ESTATE of J. C. Ward, by M. C. Ward, Ex.	1500 00
Bloomfield. Cong. Ch. \$16.84., and Sab. Sch. \$78.49.	95 33
Blossvale. Edward Doty.	2 50
Brookport. Mary A. Walden \$2., and b. of C.	2 00
Brooklyn. E. D. New England Cong. Ch. \$80.82., "A Friend," \$5.	85 82
Caledonia. D. Mc. N.	1 00
Claverack. Rev. David A. Jones.	5 00
Clinton. Hon. Jos. S. Avery \$10., Dr. Gallup \$5.	15 00
Clyde. Mrs. J. M. Nichols.	2 00
Collins. H. B.	25
Evans. Three Individuals \$1. ea.	3 00
Franklin. Mrs. L. Hotchkiss.	2 00
Hamilton. Cong. Ch. \$11.75., Saml. W. Barrett \$3., Miss M. B. \$1.	15 75
Harlem. Sab. Sch. of Ref. (Dutch) Ch.	50 00
Harpersville. Stephen Hurd.	10 00
Henrietta. Cong. Ch.	2 71

Hemer. J. T. Stebbins \$8., Miss N. E. Knight \$2.....	10 00
Howells. Cong. Ch.....	17 75
Jamesport. Rev. Geo. L. Edwards.....	10 00
Junius. Rev. E. Francisco.....	2 00
Kiantone. Rev. E. C. Hall.....	10 00
Le Roy. S. E.....	1 00
Lisle. Cong. Sab. Sch.....	18 60
Lockport. Phila. A. Knight, b. of Supplies.	
Madison. M. R. Burnham \$35., Mrs. James Cooledge \$10., James Cooledge, Elizur Burnham and "A Friend" \$5. ea., Others in Cong. Ch. \$2.50.; Mrs. Henry Lewis \$10., Daniel Butchers \$5., James Lane \$3., Rufus Burton \$2., Others in Meth. Ch. \$2.80.; Bapt. Ch. \$3.....	88 30
Magee's Corners. L. S.....	50
McGrawville. "A Friend".....	17 65
Montezuma. Mrs. C. L. Post, bal. to const. herself, L. M.....	15 50
Mount Vernon. Sab. Sch. of Reformed (Dutch) Ch. \$19.37., I. Van S. \$1.....	20 37
Nelson. James L. Bishop.....	3 50
Newburgh. Charlie and Louise Corwin, for Atlanta Un.....	2 00
New York. "Emancipation League," \$50. by E. Ketchum, Treas. for Oley Scholarship, H. U., J. E. Smith \$50., Miss E. H. Greene \$25., Church of the Puritans, Mon. Con. Coll \$15., Dr. A. S. Ball \$5., Wheeler and Wilson, S. M. Co., 2 Sewing Machines.....	145 00
North Collins. First Cong. Ch.....	5 00
Oriskany. Mrs. L. B. Porter \$5., 5 Individuals \$1. ea., Mrs. S. B. 50c.....	10 50
Peterborough. Hon. Gerrit Smith.....	10 00
Penn Yan. Ladies of Presb. Ch. \$10., and 2 b. of C.....	10 00
Pompey. Lucy Childs.....	2 00
Poughkeepsie. First Cong. Ch. \$47.42., and Sab. Sch. \$15.....	62 42
Remsen. C. H. Everett, for Charleston Chapel.....	10 00
Romulus. Presb. Ch. Sab. Sch.....	2 60
Syracuse. P. Van Houton \$5., H. N. C. \$1.....	6 00
Union Springs. Mrs. Mary H. Thomas.....	20 00
Verona. Cong. Ch. to const. Rev. D. I. Biggar, L. M.....	30 00
Waddington. Walter Wilson.....	10 00
Walton. Cong. Sab. Sch.....	50 00
Waverly. Sluman Pollett.....	2 00
West Chazy. Mrs. A. G. Howard.....	5 00
Yonkers. "A Friend \$20. and Daughter" \$4., for Savannah, Geo.....	24 00

NEW JERSEY, \$109.00.

Elizabeth. Mrs. E. W. Saunders \$2. and pkg. of C. Mrs. J. T. M. \$1., for Atlanta Un.....	3 00
Dover. H. S. Breese b. of Papers.....	
Irrington. Miss Rhoda Underwood to const. EBENEZER THRESHER, L. M.....	30 00
Newark. Sab. Sch. of First Cong Ch. to const. JONATHAN DICKINSON and Wm. H. MARCELL, L. M.....	71 00
Plainfield. Robert Anderson.....	5 00

PENNSYLVANIA, \$10.75.

Burlington. Josephus Campbell.....	10 00
Dimock. A. M.....	50
Mehoopany. W. H. B.....	25

DISTRICT OF COLUMBIA.

Washington. M. P. S.....	50
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VIRGINIA.

Glendower. ———	5 00
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KENTUCKY, \$549.65.

Lexington. Howard School \$119.60, "A Friend" for S. S. Papers \$12.50., Other Sources \$175.....	307 10
Louisville. Ely Normal School \$186 87., Mission Sab. Sch. \$15., Other Sources \$80.75.....	282 55
Berea. Rev. J. A. R. Rogers.....	10 00

TENNESSEE.

Nashville. Y. P. M. Soc. of Fisk University.....	7 00
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NORTH CAROLINA, \$284.72.

Chapel Hill. B. C. and W. C. 50c. ea.....	1 00
Dudley. Langston Sch.....	2 47
Plymouth. Cicero R. Harris.....	5 25
Wilmington. Pub. Sch. Fund.....	276 03

SOUTH CAROLINA.

Charleston. Avery Institute \$172.60., "A Friend" \$6.....	178 60
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GEORGIA, \$2,082.45.

Andersonville. Sumter School.....	37 45
Athens. Knox School.....	204 00
Atlanta. Atlanta University \$920.20., Storrs School \$82., Other Sources \$89.75.....	1091 95
Macon. Lewis High School.....	128 40
Milledgeville. Eddy School.....	279 00
Newton. School per M. E. Hanson.....	43 00
Savannah. Beach Institute.....	298 65

ALABAMA, \$876.50.

Montgomery. Pub. School Fund.....	268 15
Talladega. Rev. J. N. Brown and Wife \$50., bal. to const. JUSTUS BROWN and MRS. SARAH WARNER BROWN, L. M's. Talladega College \$31.90., Cong. Ch. \$17.30.....	99 20
Selma. Pub. School Fund \$476.35., Proceeds of Exhibition \$32.80.....	509 15

TEXAS.

Houston. Miss E. Knapp.....	2 00
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OHIO, \$498.28.

Ashtabula. F. M. R. and C. G. S. \$1. ea.....	2 00
Brighton. ESTATE of A. Kingsbury.....	24 00
Brimfield. S. Hastings.....	2 00
Cherry Fork. J. N. Brown \$2., 4 Individuals \$1. ea., W. C. G. 50c.....	6 50
Cleveland. C. N. H.....	25
Delaware. Rev. John H. Jones, to const. REV. JOHN E. JONES and REV. DAVID S. JONES, L. M's.....	60 00
Greenfield. Wm. L. Ghorrney, Peachy Irwin and Thomas Rodgers Sen. \$10. ea., Alex. Beatty \$5., Wm Smith \$3., 9 Individuals \$1. ea., R. S. 5c.....	47 50
Gustavus. Cong. Ch. (ad'l.).....	15 00
Harmar. Cong. Ch. M. C. Coll.....	21 01
Hartford. Mrs. Sally Bascom.....	3 60
Hudson. J. R. Brown and Wm. Pett ngill \$2.50. ea.....	5 00
Hills Fork. A. H. M. and L. R. \$1. ea.....	2 00
Lewis Centre. "A Friend".....	10 60
Mansfield. Mrs. Rachel Dickey.....	50 00
Marietta. Cong. Ch.....	82 93
Mechanicsburg. Individuals by Rev. N. Howard.....	3 00
Mount Vernon. Mrs. F.....	50
Newark. Cong. Ch. \$9., Mrs. J. C. Wheaton \$5.....	14 00
Newburgh. Mrs. S. H. E.....	1 00
New Carlisle. Presb. Ch.....	18 50
Norwalk. S. Jones \$5., James Haggaman \$2., 4 Individuals \$1. ea.....	11 00
Oberlin. Dea. U. Thompson, Dea. E. W. Andrews and Principle Cross \$5. ea., Mrs. Hamilton and Mrs. Fitch \$3. ea., School District Unity. Ch. \$5.....	26 00
Pittsfield. Cong. Ch. for Atlanta Un.....	4 00
Rochester. Cong. Ch. (ad'l.).....	5 00
Sandusky. First Cong. Ch.....	23 01
Saybrook. Mrs. C. L. Johnson.....	2 00
Savannah. K. L.....	1 00
Tiffin. Rev. H. C. Spayth.....	10 00
Wadsworth. Geo. Lyman.....	5 00
Wayne. Cong. Ch. (ad'l.).....	40 00
Wauseon. Emma L. Odell.....	3 00

INDIANA, \$11.65.

Michigan City. Cong. Ch.....	11
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Ligonier. T. H.

25

WISCONSIN, \$54.60.

ILLINOIS, \$1,736.13.

Atlanta. Cong. Ch.	4 20
Brimfield. Cong. Ch.	6 50
Bristol. Mrs. H. S. C.	1 00
Cambridge. Cong. Ch.	24 60
Chicago. Union Park Cong. Sab. Sch.	23 14
Crete. Mrs. E. M. Porter.	6 30
Elkhorn. U. P. Ch. \$10., Geo. McLane and David McConnell \$5. ea., Others \$13.	33 00
Galesburg. First Cong. Ch. \$30., Rev. S. Dilley \$5., Mrs. Louisa Leonard \$2., L.	40 00
C. G. \$1.	17 00
Geneseo. Cong. Ch.	50 00
Greenville. By Rev. M. M. Longley.	10 00
Homer. Levi Savage and Andrew Frank \$5. ea.	5 00
Kankakee. J. W. Bushnell.	15 09
Lisbon. Cong. Ch. \$15., and b. of bedding for Toulaloo.	53 00
Lockport. Rev. H. C. Abernethy, Isaac Preston, Robert Milne and Norton & Co. \$10. ea., Henry Hopkins and Mrs. H. M. Emery \$5. ea., Others \$3.	9 12
McLean. Cong. Ch.	33 00
Mendon. Cong. Ch.	2 00
Milford. Miss R. J. Haner.	33 00
Moline. Cong. Ch. (in part).	13 00
Mount Carroll. Union Meeting, P. B. M. E. and Luth. (ad'l).	6 00
Monticello. Cong. Ch.	10 00
Morrison. Cong. Sab. Sch.	11 75
Nebraska. Cong. Ch.	1 50
New Rutland. Cong. Sab. Sch.	16 00
Odell. Cong. Ch.	22 00
Oneida. Cong. Ch. \$10., and Sab. Sch. \$12. (ad'l).	5 00
Ontario. Rev. M. J. Leffingwell and Wife.	20 00
Plainfield. Dea. I. Hagar.	5 00
Plymouth. Mrs. N. F. Newman.	5 00
Port Byron. Mrs. E. L. Hollister.	705 77
Princeton. ESTATE of C. G. Corss, by Mrs. P. B. Corss, Ex. \$700., Rev. R. B. Howard \$5.77.	10 00
Princeville. Mrs. Elmira Jones.	1 00
Rochelle. Mrs. A. C. F.	500 00
Rockford. Lewis S. Swezey.	10 25
Wethersfield. Simon Bennett \$5., A. B. Kellogg and E. Kent \$2. ea., Mrs. H. E. K. \$1., F. S. 25c.	16 75
Wheaton. Cong. Ch. \$16.75., Cong. Ch. b. of C. Val. \$38.45., for Toulaloo.	11 85
—, Cash.	

MICHIGAN, \$412.19.

Adrian. Cong. Ch. (ad'l)	12 00
Armada. Henry Thurston, U. Day and Thomas McIlurick \$5. ea., Geo. Wm. Phillips \$3., J. Stevens and R. McKay \$2. ea., 3 Individuals \$1. ea.	25 00
Bainbridge. N. R. Woodruff and Others.	4 00
Bedford. Cong. Ch.	2 00
Commerce. C. A. C. \$1., T. D. and J. C. \$1.	5 00
Cooper. Mr. and Mrs. G. A. Pollard.	124 20
Detroit. First Cong. Ch. \$102.20, "A Lady Friend" \$2., Sab. Sch. of Jefferson Av. Presb. Ch. for Mendt M. \$20.	11 97
Dowagiac. Cong. Sab. Sch.	5 00
Eaton Rapids. C. C. P. Taylor.	5 00
Edwardsburg. Uriel Enos and Others.	50
Fairfield. J. L. D.	12 00
Gaines. W. J. Hardy.	6 40
Grand Blanc. Cong. Sab. Sch.	1 25
Grand Lodge. S. Ross.	37 05
Litchfield. Cong. Ch. (in part).	1 25
Mendon. Individuals by R. D. N.	2 00
Milford. Miss R. J. Haner.	
Pentwater. Woodruff Chapin \$30. to const. Mrs. SARAH RICHMOND, L. M., STILLMAN PARKER \$30. to const. himself L. M.,	60 00
Pinckney. "A Friend,"	10 00
Pontiac. Cong. Ch.	32 95
Rochester. Cong. Ch.	9 00
St. Joseph. Cong. Ch.	15 02
White Hall. Rev. A. W. C.	1 00

Baraboo. Individuals by Mrs. J. O. Prouty.	1 00
Beloit. First Cong. Ch. (ad'l).	18 00
Fulton. First Cong. Ch. (ad'l).	5 00
New Chester. Mr. and Mrs. J. W. P. \$1., Cong. Ch. \$1.	2 00
Platteville. Cong. Ch.	13 10
Racine. Mrs. D. N.	50
Thompsonville. Timothy Sands.	2 00
West Salem. Cong. Ch. \$18. and box of bedding for Toulaloo.	13 00

IOWA, \$183.22.

Algona. Union Meeting (Cong. and Bap.).	2 75
Cedar Rapids. H. V. F.	50
Clay. D. L. B. and D. E. D. \$1. ea., and S. S. Class 65c.	2 65
Clear Lake. Union Meeting (Cong. Bap. and M. E.).	2 65
Council Bluffs. Benjamin Talbot.	2 00
Decatur. Cong. Ch.	27 40
Dyersville. Mrs. Chas. E. Hancock.	5 00
Green Mountain. Cong. Ch. in part.	4 65
Grinnell. Cong. Ch.	19 63
Jamestown. Cong. Ch.	10 00
Kellogg. Union Meeting Cong. and M. E.,	3 25
Lyons. Cong. Ch.	10 00
Marshalltown. Cong. Ch.	10 00
Osage. Cong. Ch. and Others (in part).	32 26
Parkersburg. Union Meeting (Cong. and M. E.) \$2.73., Mrs. J. D. S. 25c.	2 98
Tabor. Cong. Ch. \$25. and b. of bedding for Toulaloo.	25 00
Vinton. Joseph Young.	10 00
Wittsburg. Cong. Ch. (ad'l).	12 50

MINNESOTA, \$126.19.

Anoka. Hon. J. Benson for a Teacher	25 00
Brownsville. Mrs. L. M. McH.	1 00
Clearwater. Cong. and M. E. Ch's (ad'l).	10 00
Clinton. Cong. Ch.	2 88
East Prairieville. T. K. and T. C. Adams \$5. ea.	10 00
Mazeppa. Cong. Ch.	7 50
Medford. Cong. Ch.	22 61
Northfield. Cong. Ch.	21 54
Owatonna. "A Friend"	1 05
Saint Charles. Cong. Ch.	7 01
Saratoga. Cong. Ch.	4 20
Spring Valley. Cong. Ch.	7 45
Wabashaw. "A Friend"	5 00
Zumbrota. Greenleaf Memorial Sab. Sch.	1 00

KANSAS, \$25.

Burlington. Mrs. H. L. Warren \$5., Wm. McM. \$1.	6 00
Junction City. "Iota,"	5 00
Wabunsee. First Cong. Ch.	14 00

MISSOURI, \$23.25.

Webster Grove. Cong. Ch.	15 00
Pleasant Hill. Cong. Ch.	10 25

CALIFORNIA.

Sacramento. Cong. Ch.	49 10
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OREGON.

Portland. Genl. E. B. Babbitt.	33 00
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WASHINGTON TERRITORY.

Walla Walla. Rev. Cushing Eells.	5 00
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— "A Friend" bal. to const. Rev. — L. M.,	20 00
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SCOTLAND.

Edinburgh. Adam Pearson to const. Mrs. WILLIAM LILLIE, L. M.	30 00
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Total, \$18,596.49

W. E. WHITING,

Asst. Treas.